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HISTORY OF THE JESUITS.

For the Columbian Star.
SUCCINCT HISTORY OF THE JESUITS.
From the French of Arnold Scheffer, published
at Paris, in 1824.

The Monastic Institutions, originating most probably, in the climate and the manners of the East, where they have existed from the remotest antiquity, were introduced into the West, soon after Christianity, and multiplied to infinity under the influence of the Popes, who saw, in the monks, a well disciplined soldiery prepared to yield a blind obedience to their will. Among the monastic orders, there were some, whose members devoted themselves entirely to meditation and prayer; and others, whose members were employed in secular concerns, not desiring to engage in the education of the youth, and ready even to take an active part in the politics of the States. But, in general, all these orders resemble each other in more respects than one; and greater or less severity of regimen and the cut of their gaub, constituted the chief difference between the Dominican and the Augustinian—the Franciscan and the Carmelite Friars. It was not thus with the order of the Jesuits. That institution differed altogether from the other monastic orders, at the head of which it placed itself from its very origin. It prohibited its members from accepting any dignity in the Church; and preserving over them, by that means, an absolute and exclusive authority, it rendered itself independent of every power. In the art of prevailing over men, and of turning to its own advantage, their imbecility and their passions, the Society of the Jesuits had no superiors, nor even rivals. Hence it has assumed an important place in the history of the last three centuries, and its fame has survived its ruin.

The glory of the Jesuits did not result from the greatness of their founder. The latter, on the contrary, owed his celebrity to those, who gave to the Society its genuine institutions. Ignatio or Inigo, the youngest of eleven children of a Spanish gentleman, was born at the castle of Loyola in Biscay, in the year 1491. He passed the period of adolescence at the Court of Ferdinand, the Catholic, in the capacity of a page, and in early life entered the military service, in which he was distinguished for his sanctity, his gallantry toward the ladies, and his martial courage. A wound received in the leg, during the defence of Pamplona against the French, in 1521, terminated his military career. In the tediousness of a slow convalescence, which confined him to the castle of Loyola, he had recourse to reading; and, as it was impossible for him to procure any books except the Life of Jesus Christ and the Legends of the saints, his imagination, naturally vivid, was struck with the remarkable adventure of the primitive Christians. Having become a cripple in consequence of his wound, and despairing henceforth of being able to please the softer sex, he resolved to consecrate his life to the Holy Virgin. Not yet perfectly recovered, he left his family, laid aside the insignia of chivalry before the image of holy Mary at Mont-Serrat, and began his career of sanctity by devoting himself to voluntary poverty and to severe penances, in the midst of which he had the honour to be tempted by Satan, as Francis of Assisi had been before him. These acts of piety were crowned by a pilgrimage to Jerusalem. In 1523, he visited the Holy Sepulchre as a beggar, and seriously intended to convert the Turks. Such a project was not approved by the monks of Palestine, and the year following, Ignatio returned to Barcelona. Whether piety, ambition, or a desire of immortalizing his name, urged him on to become the founder of a new sect, he had already begun at that period to conceive immense designs. He now felt the inconveniences attendant on his ignorance; and, at the age of thirty-four years, he associated himself with scholars for the purpose of learning Latin. His progress at first was extremely slow. However, he repaired in 1526 to the University of Alcala, where, supported by charity, he studied Philosophy and wished to teach the people the doctrines of the Gospel. The holy Inquisition not allowing the mission of Ignatio, he fled, in 1528, to Paris, to escape martyrdom. There he prosecuted his studies with such success, that, in 1534, he obtained the degree of *doctor*. At Paris he continued to live by begging; but, through fear of new inconveniences, he restricted his eagerness for proselytizing, to some of his fellow students, by whose assistance, he formed, in 1534, a society united by vows of voluntary poverty, and by promises of converting the infidels and of performing pilgrimage to Jerusalem. Peter Le Fevre, a Savoyard priest, Francis Xavier of Navarre, James Laine, and Nicholas Bobadilla, two Spaniards of distinguished abilities, and Rodrigues, a Portuguese gentleman, were the first associates of Loyola. By these men other individuals, of less note, were made converts, either at Paris or in the provinces of Venice, where the Society gave itself up, in 1537, to its habitual employments of begging, preaching and affording examples of piety by severe penances. The war between the Turks and the Empire, opposed an obstacle to the pilgrimage to Jerusalem; and the members of the Society, many of whom appeared to have any thing else in view, rather than suffering, procured situations in the Universities of the High lands of Italy. Loyola, accompanied by Le Fevre and Laine, repaired to Rome, where, at length, he executed his plan of founding an order, essentially distinct from all the monastic institutions in existence. After a pretended vision, he gave it the name of *Society of Jesus*.

The members of this fraternity ^{now} only took the vows of poverty, of chastity, and of blind submission to their superiors, but

even bound themselves to go, without reluctance and without remuneration, into all countries, whither it might please the popes to send them, for the conversion of infidels and heretics, and also to fulfil, with the utmost zeal, every other mission, with which they might be entrusted by the popes. As Xavier, by his example had established a point of honour in religious chivalry, to succour the hospitals, the most nauseous sores, the novices of the Society of Jesus, after their admission into the order, were obliged to be proved by the most humbling services on behalf of the sick. In 1540, a bull of pope Paul the Third, obtained after a long refusal, and a vigorous opposition from the cardinals, confirmed this order, which promised the papal dignity so firm a support. The next year, the Jesuits in a general assembly convened at Rome, amounting in number to eighty, conferred on Ignatio the office of *general*. By his impetuous enthusiasm and heroic constancy, Loyola had merited this distinction, although in talents he was surpassed by many of his first companions. Indeed, he had shown himself even at that time only a religious adventurer, believing sincerely, that he had seen visions, and was called of God to be the champion of the Church; but a vast administration was beyond his strength. As general, he did not abandon the employments, which better became the novices than the chief. In the Church of the Jesuits at Rome he performed the meanest offices, and, although his knowledge of the Italian language was imperfect, yet he engaged zealously in the education of the children. At the same time he collected charities for the maintenance of Jews and of abandoned females, whom he had the honour of converting. Under such a management, the Jesuits would not have acquired great importance in history, had not the first associates of Loyola, and especially Laine, known how, by a rare talent, to turn to profit, his vague and irregular ideas for perfecting and consolidating the organization of the Society.

CHRISTIAN DISCIPLINE.

ON CHRISTIAN WATCHFULNESS.

We copy the following paragraphs from an excellent article in the last No. of the American Baptist Magazine. The duty of a church member towards an offending brother, is here very well defined.

And now, if it be inquired, in what way the duty of Christian watchfulness is to be performed, I answer—

1. Tell him of it first. Do not circulate a story to his disadvantage, and injure him before you attempt to do him good. And after you have seen him, let it still be private, unless the cause of Christ require that you should make it general. For the effect of your making it known, may destroy the effect of all your other efforts.

2. Let it be done between him and you alone. In this manner you can speak more freely. He will hear more readily, and feel more solemnly. The pride of his heart will not so readily be awakened, and what you say will be more likely to produce its intended effect.

3. Be perfectly frank and unambiguous. Let him know precisely what you mean. Do not be hinting and talking around it, so that he cannot know whether you mean him or no. So did not Nathan. He said, Thou art the man. So did not Paul. I withstood him to the face, said he, because he was to be blamed. Plain dealing will, in such cases, produce the best effect.

4. But then let it be done affectionately. You come not in the character of a dictator, or of an informer, or of a Judge, but as one poor sinful brother, to recite to his duty another poor sinful brother whose sins you lament, and whom you love as your own soul. Let him see that you are performing a duty most trying to yourself, purely out of love to him and to the cause of your common Lord. An admonition of this nature will rarely be received amiss; your brother will love you the better for it. He will see that it proceeds from sincere affection. Let the righteous smite me, said the Psalmist, and, at the age of thirty-four years, he shall be a kindness, and let him reprove me, and it shall be an excellent oil which shall not break my head. For yet my prayer shall be in their calamities.

5. This duty must be performed prayerfully. You are about to exhort a brother for his good. God alone can direct you to speak to him aright. God alone can prepare his mind to hear you with profit. Go to God then with the whole case. Spread your motives before him. Let your heart be warmed with love to your brother. And from the throne of grace as a poor sinner yourself, who needs pardon, and support, and sanctification, go to your brother with the message which God shall give you to speak. In this frame, and with this dependence, you may expect a blessing to his soul and to your own.

6. And lastly, do it with self-examination. Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye. Look at your own heart. Consider whether you are not guilty of the same transgression, or of one yet more flagrant. Examine your own motives. Are you going to reprove your brother in the spirit of envy, or malice, or ill-temper, or personal animosity. See to it that ye first repent of your own sin. First take the beam out of thine own eye, and then shalt thou see clearly to take the mote out of thy brother's eye. See to it, that every feeling of personal animosity be done away, and that you are going to the discharge of this duty purely from a love to souls, and for the honour of your Master who is in Heaven. Did we thus admonish our brethren, we should live better ourselves, and our admonitions would seldom fail of their proper effect.

These remarks have already been protracted to so great a length, that we have barely room to suggest a few considerations which should prompt us to the discharge of the duty which has been recommended.

1. It is a duty which you have promised

to perform. In uniting yourselves with a Christian church, each one of us has solemnly promised to watch over every other, not for their halting, but for their good. This obligation we solemnly and voluntarily assumed in the presence of God, and angels and men. We have never yet been released from it, nor can we be till death. Was that promise solemn mockery, or were we in earnest? How have we kept this vow? Have we not seen many an occasion for the practice of it, and yet are there not many of us, who have never, yet in a single instance, told a brother of his fault. Ah! were we ever as ready to admonish a brother in love as we are to talk about his failings, how vastly different would be the state of practical piety amongst us!

2. It is the greatest kindness that we can manifest to another. If a man is ruining his property, it is surely kind to set before him the danger. If he is walking blindfold towards a precipice, it is surely kind to warn him of the peril. And tell me if it be not kindness to set before that man his danger, who is destroying his soul, and bringing a stigma and a disgrace upon the cause of the blessed Redeemer? And not only is it so, but it will in most cases be so esteemed. If it be done in the spirit of the Gospel, a brother will tell us the better for it. He will see that we are seeking the good of his soul, and will honour our sincerity and piety.—And even let the result be what it may, if we act in the Spirit of Christ, he will see that we lose not our reward.

But Christ himself hath commanded us thus to act towards an erring brother. If thy brother sin against thee, go tell him his fault between him and thee alone. And the whole genius of Christianity urges us to the performance of this duty. Without doing thus, how can you testify your love to your brother? And he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen.

If this be the case, it is unnecessary that I should say a word in reply to the many objections which may arise against the practice of the duty which we have recommended. Do you say it is revolting to your feelings? I say Christ hath commanded it. Do you say, I may make myself enemies? I say Christ hath commanded it, and he hath said, Be not afraid of those that kill the body, and after that have no more that they can do. Do you say, it is the duty of others as well as myself? I answer again, Christ hath commanded it, and by bringing the case to your knowledge, he hath specially commanded you. And he that hath said every one of us must give an account of himself unto God. This one consideration, Christ hath commanded it, is a sufficient answer to every objection, and you cannot refuse obedience without disobeying him, grieving his displeasure upon your own soul.

Let us then henceforth yield a humble and cheerful obedience to this command of our ascended Redeemer. Let a spirit of frankness, and kindness, and love to the souls of each other, and to the cause of Christ, reign in our hearts. Let us strive together in love for the purity of the faith, ever remembering that if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.

PRISON DISCIPLINE.

From the American Baptist Magazine.

REVIEW.

First Annual Report of the Board of Managers of the Prison Discipline Society, Boston, June 2, 1826.

We gladly embrace the opportunity presented by the publication of this report, to offer a few remarks on the subject of Prison Discipline, a subject which, since the time of Howard, has been most strangely and lamentably overlooked. We rejoice that it has at length begun to attract the attention of the Christian community, and that the exertions of the Boston Society have already been crowned with such encouraging success.

We say that the subject of Prison Discipline has been most strangely and lamentably neglected. Strangely; for it is wonderful that a whole community has not been aware of the worse than fruitlessness of its efforts, and the glaring inconsistency of its penitentiary systems. We add lamentably, for the direct tendency of our prisons, is to render crime more frequent and iniquity more degrading and incorrigible.

There is in morals as in physics, a scale below zero as well as a scale above it. The misfortune and the fault of the age, has been that our efforts for the benefit of our fellow men have been directed almost exclusively to those who are above this dividing point. If a man has been guilty of no flagrant offence against the well being of society, we are willing to labour for his soul, and to elevate him to a higher grade of moral acquirement. But let him sink only one degree below it; let him commit a crime which brings down upon him the hand of punitive justice, and we feel as though the bond of brotherhood were severed, and efforts for his reformation were neither demanded by the genius of philanthropy nor the spirit of the Gospel. We consign him ver—such we do over is the present tendency of almost every penitentiary in the civilized world—to irrevocable degradation, and to eternal death. By his young age, he is the first crime or the tenth, he is punished for one year or for twenty, we associate him with the most abandoned villains; we place it out of his power without a miracle to regain his caste; we make him feel that he has no sympathies with the virtuous world, and that they have no sympathies with him; and then at the expiration of his sentence, turn him loose upon the world, initiated in every art of villainy, having become tenfold more the child of hell than before, to pursue a bolder and more exterious course of depredation, and to teach the less

abandoned the very arts which we have caused him to learn. And it is in the pursuit of such a system as this that we have been expecting crime to be diminished, and vice to be rebuked away from us.

Now to show the absurdity of this system it seems only necessary to remark how totally it is at variance with the whole genius of the Gospel. Jesus Christ died for those who were wholly destitute of any claim upon his compassion. Yet scarcely for a righteous man will one die, yet dare to die; but God commendeth his love to us in that, while we were yet sinners, Christ died for us." And still more, the universal practice of Christ illustrates the fact that no class of society was more the object of his regard than publicans and sinners. The Son of Man came to seek and to save those who were more emphatically lost. And surely the spirit which he hath given us should work the same results in our own conduct.

But the present system is not less averse to the dictates of sound wisdom, than to the genius of the Gospel. And here we cannot but remark with pleasure, how closely allied is true wisdom with christian benevolence. The present system is evidently unfeeling and inhuman, and the results of it are the multiplication of crime, and the increasing insecurity of our possessions and our lives. The cure for these evils, is the total revolution of the principles on which the present system is formed. It is to treat criminals, though they may have sinned, and sinned grievously, as brethren and as immortal beings, whose souls are of value, and whom it is of importance to bring to repentance. We must lay it down as a settled point, that our object, I had almost said our chief object, is to make them better, and so to arrange all the circumstances of their confinement, as to wipe off from their memories, the recollection of the past, to break off their associations of vice, to inure them to habits of profitable industry, to allow them time for reflection, and above all to instil into their minds and rivet upon their consciences, the truths of the Gospel of Jesus Christ.

In our attempts to carry such a system into effect, it is of the utmost importance to bear in mind this one self-evident truth, that vice is a contagious disease. Such a disease God considers it. Now if this be the case, it will teach us in the first place, that no beneficial results can be expected from a system which merely seduces bad men from society for a little while, and then sets them free again more debased than ever. Each one of them becomes a most devoted missionary of sin, and by precept and example, will spread the contagion of guilt. It is as though we should collect the victims of plague in every stage of the disease, and after confining them in a pest house, without an attempt at cure, until the poison within them had acquired the utmost degree of unnatural malignity, send them abroad to scatter the seeds of death in every neighbourhood and in every house. Confinement for life would be better than such a system as this. The same self-evident truth will lead us to isolate every individual, who is confined, so far as it is in our own power, from every other. We hesitate not to say, that the herding together of criminals in our publick prisons, of itself, is sufficient to render every other means for their reformation, utterly abortive. When bad men have the means of social intercourse, especially when they are permitted to sleep 10 or 20, as is frequently the case, in a single room, there always must be a progress in iniquity. They will inevitably render each other worse. The most hardened and deliberate villain, will become the master spirit of the gang, and will himself acquire confidence in his strength, whilst he is bringing those of every other grade, to his own standard of depravity. There is no theory about this. It is all sober and melancholy fact. We will mention by way of illustration, a single instance which has fallen within the circle of our own knowledge. A young lad, an orphan, of 15 years of age, destitute of friends and with no means of support, parlored a coat, and was for this offence confined for some months in the prison of Boston. He was during the whole of this time, placed in a room with four or five abandoned villains, two of whom were under sentence of death, and were subsequently executed for piracy. The constant effort of these men, was to harden the heart of this youth, to initiate him in every art of depravity, and convince him, strange as these circumstances it should seem, how easy and pleasant was a life of robbery. They so far succeeded, that in a few months after his discharge, and when suffering under want, he committed a crime for which he was sentenced to the state prison. Here the process of demoralization proceeded with awful rapidity. He became in principle and so far as was possible, in practice, absolutely abandoned. Crime the most atrocious, had lost every aspect that was revolting; and had it not been that God, more merciful than man, visited that prison with his grace and converted this forsaken sinner, before this time, he would in all probability have ended his days on the gallows.

Now the cure for this is most evidently solitary confinement, at least at night; and the cutting off of all communication between prisoners during the day. Let every one be left after the hours of labour over, to his cell, his Bible, and his own conscience. He will be saved from the moral contagion that is about him. He will have time for reflection. He will be kept from inflaming the passions of others, and will not inflame himself. Under these circumstances, if he enjoy adequate religious instruction, we may hope for a radical reformation; and if this be not effected, we may at least be sure that he will leave the prison a better man than when he entered it.

We might multiply our remarks on this subject to a much greater extent; but our limits admonish us to brevity. The whole business of prison discipline seems to us to depend upon these two very evident principles. 1. Vice is a contagious disease.—And 2. It is a disease to be cured by a judicious course of moral treatment, specially by the exhibition of the principles of the gospel of Jesus Christ. We do believe that a due attention to these two truths would render our prisons and penitentiaries nurseries of morals instead of nurseries of vice.

But it is time to turn our attention to the Report, of which the title stands at the head of this article. We are happy to state that it is a sensible and most interesting document, highly creditable to its author, Dr. Rev. Louis Dwight, and to the Society. It is the result of much reflection on the subject, and of what is more rare and more valuable, of a personal examination of most of the prisons in the United States. We doubt whether any thing has appeared for several years in this country or in Europe, better adapted to advance the interests of this department of philanthropy, or more rich in important fact and logical conclusion.

As it may contribute somewhat to awaken a desire to peruse the Report, we will just mention the several topics which it discusses. They are these. *Construction of Prisons, Rules and regulations, Progress of crime, with some of the causes of it, including the evils of the penitentiary system, Remedy for the evils, Brief history of the Society.* Under each of these heads will be found a variety of valuable and highly interesting information, which will amply repay a careful and thoughtful perusal. We cheerfully and warmly recommend the pamphlet, the Society from which it emanates, and the department of benevolent exertions in which the Society is labouring, to the attention, confidence, and support of our readers, and the christian public in general.

PREACHERS' DEPARTMENT.

From the Philadelphia Recorder.

Love to the souls of men, the Minister's prevailing habit of mind.

Consider the importance of this temper to a minister in its influence on his pastoral studies. These are among the most important and difficult duties of the sacred office and the best preparation for the discharge of them is ardent love to the souls of men. And does it imply a too humble confession, my brethren, to intimate that it may be owing to the want of such love, that these duties are so much neglected by us, or performed with so little constancy and fatigueness? Why is it, that we often find so much reluctance to speak directly to our dying people on the concerns of their souls—to reprove the slothful, to counsel the unwary, to warn the wicked of their danger, and urge them to become reconciled to God? Why is it, that within the limits of most, if not all of our parishes, there are so many individuals and families, who are sunk into a state of practical heathenism, and are left, even within the sound of our voice, to go into eternity unwarmed and unreclaimed? *Would this be so, if we had more of the spirit of Paul?* In what manner he performed the pastoral duties, we learn from his very tender address to the elders of Ephesus. Remember, he says, by the space of three years, I ceased not to warn every one, night and day, with tears,—"I kept back nothing that was profitable, but showed you and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

Under the influence of such a spirit, no minister will rest satisfied with meeting his people on the Sabbath, and giving them general instruction from the pulpit. He will endeavour, as far as practicable, to become acquainted with the members of his flock—to know their particular characters and wants; that he may thus be able to give to each a portion in due season. He will go forth among them as a Christian friend and counsillor, and going forth, in the spirit of love, he will be likely to meet with an easy and a welcome access to the houses and hearts of his people, and find very little difficulty in lodging with each one some weighty truth—some affectionate counsel—some faithful warning. When your people see that you unfeignedly love them, says Baxter, they will hear any thing and bear any thing. With a heart glowing with benevolent affection, how spiritual and enlivening will be a minister's conversation with the people of his charge; how profitable his visits; how endearing and edifying all his intercourse! With what fidelity and love will he instruct and guide the young; with what wisdom and

'preaches faithfully and lives faithfully,' he may expect to be tried with opposition in the discharge of his duties. Some, who, perhaps, were most zealous for his settlement, will, by and by, become cold and distant on account of his plain and faithful reproofs. Others will quit his ministry, become his bitter enemies, because he tells them the truth; and give vent to their feelings in murmurings and complaints, in reprobable language and false accusations.

But the love which he bears to their souls will allow no irritation or bitterness to spring up in his bosom. He remembers that the servant of the Lord must not strive but be gentle unto all men—patient; in meekness instructing those that oppose themselves. Instead of indulging unkind feelings and uttering angry invectives against his opposers, he regards them with benevolent concern, returning only good for evil, and praying with his divine Master—Father, forgive them for they know not what they do.

Or he may be tried by the unfruitfulness of his ministry. Year after year he labours in his holy calling; but apparently labours in vain and spends his strength for naught. Will he then become weary in well doing; will he in discouragement give over exertion, and see, unmoved, the tide of irreligion and worldliness rolling in upon his people and bearing them on to ruin? No, he will renew his diligence; he will endeavour to preach more faithfully and pray more fervently; encouraging himself with the gracious assurance—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. And what is to sustain a minister, under those exhausting, life-consuming labours, which, by day and by night, lie as a heavy burden on his spirits—allowing no intermission but that of passing from one service to another, and having no end but the end of life? If he loves not the souls of men; if he has not an ardent, untried desire for their salvation, he will not even bear up under these labours; but will either relinquish them altogether, for some easier calling, or perform them in such a reluctant, heartless manner, as will defeat entirely the great ends of the ministry. Nothing but the spirit of Paul, the spirit of self-denying benevolence, will keep a minister always alive, always active, always abounding in the work of the Lord. But with such a spirit, he will never faint, nor be weary. It will sweeten all his labours; alleviate all his cares; sustain him in all his trials, and make him willing to wear out his strength and life in promoting the spiritual welfare of his people.

MISCELLANEOUS.

eloquence of whitefield.

The following description of Whitefield's preaching is extracted from a new work, just published in Boston, entitled 'The Rebels.'

There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him. 'He was something about the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively. In recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more remarkable than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite in an orator. To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing, but as he proceeded his heart warmed with his subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow beings.'

After he had finished his prayer, he knelt for a long time in profound silence, and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house. Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, 'Strive to enter in at the straight gate, for many I say unto you, shall seek to enter in, and shall not be able.'

'See that emblem of human life,' said he, as he pointed to a shadow that was flitting across the floor. 'It passed for a moment, and concealed the brightness of heaven from our view—but it is gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days, we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly which will gather before his throne; and which eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the straight gate—whether you were supremely devoted to God—whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can I make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh with its affections and lusts; that your life has been one long effort to do the will of God? Not you must; answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.'

'You, O false and hollow Christians, of what avail will it be that you have done many things—that you have read much in the sacred word; that you have made long prayers—that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven, by acts really polluted and unholy?'

'And you, rich man, wherefore do you hoard your silver? Wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot pillow'd and cushioned about him.'

His eye gradually lighted up, as he proceeded, till towards the close, it seemed to sparkle with celestial fire.

'Oh, sinner!' he exclaimed, 'by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. "See there!" said he, pointing to the lightning which played on the corner of the pulpit—"Tis a glance from the angry eye of Jehovah! Hark!' continued he raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building: "It was the voice of the Almighty, as he passed by in his anger."

As the sound died away, he covered his face with his hands, and knelt beside his pulpit apparently lost in inward and intense prayer.—The storm passed rapidly by, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it—Very beautiful is it in the brightness thereof. It compasseth the heavens about with glory, and the hands of the Most High have bended it."

CATHOLICS IN IRELAND.

The Roman Catholic Archbishops and Bishops in Ireland, thirty in number, have published a 'Declaration,' consisting of fourteen articles, in which they affirm, that the Catholic religion is perfectly consistent with every regular form which human government may assume—that the Catholics of Ireland are permitted to read authentic and approved translations of the Holy Scriptures with explanatory notes—that though they believe the age of miracles is not past, this belief is not required by them as a term of communion—that though they "revere the Blessed Virgin and the Saints, and piously invoke their intercession," they do not honour them with divine worship—that they respect the images of Christ and his saints, without believing that they are endowed with any intrinsic efficacy—that they receive and respect the Ten Commandments—that they, in their opinion, excludes from the kingdom of God, though they "are not obliged to believe that all those who are wilfully and obstinately attached to error, have imbibed it from their parents"—that in the Sacrament of the Lord's Supper they believe Jesus Christ to be truly, really, and substantially present—than no actual sin can be forgiven at the will of Pope or Priest, without repentance and resolution of amendment—that the duty of auricular confession flows from the power of forgiving and retaining sins, which Christ left to his Church—that they do not believe it is lawful to murder persons under pretence of their being heretics, nor that "no faith is to be kept with heretics"—that they will be faithful and bear true allegiance to their sovereign King IV and do not believe that any Pope or Prelate has, or ought to have, any civil power, either directly or indirectly with that realm—that they will defend to the utmost of their power the present arrangement of property in Ireland, as established by the laws, and will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Religion and Protestant Government in that country.

These declarations would seem to give a better character to Catholicism in Ireland than in most other countries. View it now in another light! "His Holiness Leo XII," says the London Baptist Magazine, "complaining of his Catholic family, has extended the benefits of the Jubilee to all the kingdoms of Europe. In consequence the Jubilee was proclaimed in the London District, on Sunday, April 9, and will continue six months. During that time, all good Catholics who confess their sins to the Priest, receive the Holy Sacrament, and visit 15 times the Church appointed by the Bishop for that purpose, to pray for the establishment of the Papacy, and the confusion of heretics, may obtain a plenary indulgence, i.e. a remission of whatever temporal punishments their transgressions may have incurred, the eternal punishment being remitted in their baptism." This is Popery in the nineteenth century.

The happy day and happy year
Both in one new salvation meet;
The day that quench'd the burning snare,
The year that burnt th'invading fleet.

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I could multiply citations of this description, but, they are unnecessary, and the more so, because they are not infrequent. But, O, what a scene presses on the vision of every American! Here are two great men, not great, indeed, as was Washington on the embattled field; this was not the element in which the God of nations had destined them to move; but great like him, in the council chamber and in the Senate. Here are two great men, profound in learning, powerful in intellect, self-consecrated to their country; the one the elegant and forcible writer, the other the judicious and invincible defender, of our Charter of Independence. Here are two great men, both elevated to the successive Presidency of these rising States, and both retiring into every thing that is "lovely and pleasant" in private life as the waters of the immense lakes and sublime cataract of the Northern bounds of our country sink into the humble stream of St. Lawrence. But they die—be astonished, O earth! they die—on the very day that consummated the Jubilee of America's freedom; one at the hour at which the Declaration of Independence was presented to Congress, the other at the hour at which it was announced to the people. Seach the histories of the world, from the days of our common progenitor, to the present hour; in vain will you attempt to find so surprising a coincidence. Thanks be to God of mercy, he suffered not this to bear against and throw down these venerable pillars of the dome of our Republic until he had provided other columns to supply their absence. Possibly on some minds the fact may excite less interest than in my own, were I to state that on the 4th of July, the observant astronomer saw two of the most beautiful planets in the solar round descend, nearly at the same period, into the western sky.

In the departure of these illustrious men, who discourses not the hand of the

FINANCIAL.

On the opposite page, will be found extracts from the Report *in part* of the Committee recently appointed to investigate the financial concerns of the Columbian College. It will also be seen, from that document, that a more detailed statement of the annual account current of the late Treasurer with the College, will be exhibited as soon as practicable. The public may rest assured that every transaction connected with this important, but truly unfortunate, Institution, is undergoing a thorough examination, and that all necessary developments will be undisguisedly made. Confident hopes are entertained that the result will prove quite as favourable as has been anticipated.

FUNERAL DISCOURSE AT THE CAPITOL.

The Sermon of the Rev. Dr. Stoughton, preached in the Capitol of the United States, on Sunday, the 16th ult. on the death of Messrs. Jefferson and Adams, is now before the public. It was delivered at the request of the citizens of Washington, and a copy was solicited for publication, by the Committee of Arrangements, of which the Mayor was Chairman. The time allowed to the author for preparation was very short as necessarily to render it a hasty production. His friends, however, will experience no disappointment on its perusal. Much of that deep and thrilling pathos which a crowded and attentive audience felt, as the swelling periods, full of rich and glowing imagery, reached their ears, will unavoidably be lost to the mere reader. But it can do the author no detriment, and is well fitted to sustain the high reputation which he has acquired for sacred eloquence.

The subjoined extract is a fair specimen of the general spirit and style of the discourse:

"In general, men die because of the eruptions of disease, the special visitations of heaven, the desolations of ambition, or the increase of years. Sometimes, however, the dissolution of man is marked with circumstances of peculiar interest! In some cases, death approaches with the slowness of vegetable decay; in others, with the suddenness of the lightning's flash. Sometimes dying is an excruciating as suspension on the rack; sometimes easy as the softest slumbers of infancy. But our text refers more peculiarly to coincidence of period. "In their death, they were not divided." The blood of the father and the son, on the same day, and in the same conflict, irrigated the same hapless mountain. Yet correspondencies of this character are by no means uncommon. Disasters may be expected to be mutual, where dangers are so. But, in the circumstances of the decease of Mr. Jefferson and Mr. Adams, our whole nation discovers a concurrence at which she stands astonished. She weeps, she adores—fair would she interpret, but erring, her language from the skies, exclaims, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?"

"Nations have gratified themselves in fixing on synchronous events. The Macedonians regarded it as something singular and impressive, that Alexander the Great should have been born, on the very night that the magnificent temple of Epius was burned to the ground. It was the boast of the Greeks, that according to the testimony of Herodotus, the grand victory of Salamis was achieved, on the same day, on which the tremendous army of the Carthaginians, consisting of 300,000 men, was totally defeated by Gelon. The English regard the circumstances as most impressive that the Spanish invasion was frustrated in 1588, and that in 1688, the Revolution was effected, and William ascended the throne; and also, that on November the 5th, the gunpowder plot was detected, and on November the 5th, this hero landed on the British shores. One of their divinest bards, referring to these propitious occurrences, says—

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Lord? They were removed, for their work was finished. The obstructions to their most affectionate intercourse had long vanished like the mists of the morning, and their decease offers a suggestion to all, who, amid the festivities of our annual celebrations, remember not their responsibilities—Man, in his best estate, is lighter than vanity."

BEAUTIFUL FIGURES.

In perusing Mr. Quincy's Oration, delivered at Boston, on the 4th ult. we were forcibly struck with several of the figures which are sparingly but elegantly scattered through the interesting production. The simile of the centaur, with a political head & ecclesiastical body, and the comparison of the revolutionary struggle to the 'heavings of the mighty deep,' are exceedingly felicitous and expressive. They are contained in the subjoined paragraphs:

"The emigration of our ancestors was, in fact, only a mighty struggle for Independence. According to the genius of the age, and the particular bias of our ancestors' minds, their motive took the aspect of a strong desire for a higher religious freedom and a purer form of religious worship. It is impossible, however, not to perceive that even this desire was only a mode, under which existed an intense and all-absorbing spirit of civil freedom. In the nature of things, it could not possibly have been otherwise. They fled from the persecutions of the British Hierarchy. Now the strength of the hierarchy was in the nerve of the secular arm. It was that odious centaur—not fabulous church and state, which drove them to refuge into the wilderness. This monster, with a political head, and ecclesiastical body, they hated and feared, representing their emigration and sufferings under the familiar type, of the woman of the Apocalypse, who fled into the wilderness, to a place prepared of God, from the face of the beast."

* * * * *

"The spirit of our revolution is not to be sought in this, or that individual; nor in this, or that order of men. It was the mighty energy of the whole mass. It was the momentous heaving of the troubled ocean, roused, indeed, by the coming tempest, but propell'd onward by the lashing of its own waters, and by the awful, irresistible impulse of deep seated passion and power."

Speaking of the venerable Mr. Adams, who was known to be near his end, the Oration says:—

"He, indeed, oppressed by years, sinking under the burdens of decaying nature, hears not our public song, or voice of praise, or ascribing glory, rushing from our cities, ringing from our valleys, echoing from our hills, shall break the silence of his aged ear; the rising blessings of greatful millions shall visit, with a glad light, his fading vision, and flush the last shades of his evening sky with the reflected splendours of his meridian brightness."

He holds the following language concerning the firmness of our patriot fathers:—

"At a superficial view, we are inclined to wonder at the inflexible firmness of our fathers in opposition to the stamp and tea taxes, and the other British ~~taxes~~ ^{comparatively} little burdensome; for the most part affecting articles of luxury or of occasional use. We are tempted to exclaim, what grievous oppression in all this? A single year of war would exceed, in expense, the floss, in fifty years, from such taxes. And when we look at the subject, in point of principle, their condition would not have been a whit worse than immense classes of British subjects, who pay taxes, without having any voice in the choice of their rulers. Arguments and facts of this kind were urged on our fathers in every form of reason and eloquence; enforced by appeals to their hopes, from the smiles of royal favour. By appeals to their fears, from the terrors of royal power. But they stood as the mountain rock, which alike mocks the melting heat of the summer's sun, and the uprooting blasts of the winter's storm."

RELIGIOUS PRINCIPLES OF MR. JEFFERSON.

The celebrated letter of Mr. Jefferson to Dr. Priestley, has been recently alluded to in several religious papers, as indicative of his views of Divine Revelation. Some Unitarians, upon the authority of this letter, claim him as a disciple of their school. That our readers may correctly understand the subject, "An Unitarian" has requested us to publish the letter entire. We cheerfully comply with the request, but accompany the compliance with an assurance that we shall in no case enter into a controversy in the topics suggested.

Washington, April 9, 183.

DEAR SIR,—While on a short visit lately to Monticello, I received from you a copy of your comparative View of Socrates and Jesus, and I avail myself of the first moment of leisure after my return, to acknowledge the pleasure I had in the perusal, and the desire it excited to see you take up the subject on a more extensive scale. In consequence of some conversations with Dr. Rush, in the years 1798—9, I had promised some day to write him a letter, giving him my view of the Christian system. I have reflected often on it since, and even sketched the outlines in my own mind. I should first take a general view of the moral doctrines of the most remarkable of the ancient philosophers, of whose ethics we have sufficient information to make an estimate; say, of Pythagoras, Epicurus, Epictetus, Socrates, Cicero, Seneca, Antoninus. I should do justice to the branches of morality they have treated well, but point out the importance of those in which they are deficient. I should then take a view of the deism and ethics of the Jews, and show in what a degraded state they were, and the necessity they presented of a reformation. I should proceed to a view of the life, character and doctrines of Jesus, who, sensible of the incorrectness of their ideas of the Deity, and of morality, endeavoured to bring them to the principles of a pure Deism, and juster notions of the attributes of God, to reform their moral doctrines to the standard of reason, justice, and philanthropy, and to incite the belief of a future state. This view would properly omit the question of his divinity, and even of his inspiration. To do justice, it would be necessary to remark the disadvantages his doctrines have to encounter, not having been committed to writing by himself, but by the most unlettered

men, by memory, long after they had heard them from him, when much was forgotten, much misunderstood, and presented in very paradoxical shapes. Yet such are the fragments remaining, as to show a master workman, and that his system of morality was the most benevolent and sublime, probably, that has been ever taught, and more perfect than those of any of the ancient philosophers. His character and doctrines have received still greater injury from those who pretend to be his spiritual disciples, and who have disfigured and sophisticated his actions and precepts from views of personal interest, so as to induce the unthinking part of mankind to throw off the whole system in disgust, and to pass sentence, as an impostor, on the most innocent, the most benevolent, the most eloquent and sublime character that has ever been exhibited to man. This is the outcome; but I have not the time, and still less, the information, which the subject needs. It will therefore rest with me in contemplation only.

THOMAS JEFFERSON.

For the Columbian Star.

The present is an age of invention. And while many are engaged in lessening the toils of human life, and are endeavouring to bring every art and science to perfection, it is gratifying to observe that some are also engaged in exertions to meliorate the moral condition of mankind. Both the Christian and Philanthropist have long mourned in silence over the awful prevalence of intemperance. Many a breast has heaved with heavy anguish, many a heart throbbed in silent agony, while beholding the victim of this base habit. Multitudes have been destroyed both soul and body, by indulging in that which binds them with cords and fetters that can hardly be broken. The evil is, like a mighty torrent, sweeping its thousands into irrecoverable ruin.

The present is not a time for silent sorrow, and listless inactivity. It is time that something be done. Something must be done. Too long already has the degrading, beastly habit of intemperance been considered as irresistible in its course, and that by consequence, all endeavours to arrest its progress, are vain and useless. The prodigious extent of the evil should be no reason why exertions should be remitted.

That a great part of the world is ignorant of God and his Gospel, is no reason why missionaries should not be sent to proclaim the glorious excellencies

manner, by prayer and praise, I proceeded to read the 1st and 28th, Nos. of the series published by the Baptist General Tract Society, with occasional remarks, which were listened to with much attention and apparent satisfaction. The Rev. Mr. F— then arose and explained more fully the object, claims, progress, and prospects of the Society; and concluded by suggesting the propriety of forming here an auxiliary. The proposition, I think, will be shortly carried into effect.

In the course of Mr. F—'s remarks, he related the following instance of a conversion which recently happened in his neighbourhood, and which adds one more to the very many striking proofs of the utility of tracts:

A few months since, a pedlar passed through this region, who was in the habit of distributing Tracts. From him one of these efficient messengers fell into the hands of an old grey-headed man. It contained instructions adapted to his case. His attention was arrested by it, and the truth so deeply impressed upon his heart, that he could find no rest until he was enabled to embrace the Lord Jesus Christ by faith. He has since made a public profession of religion, and is now rejoicing in the hope of the Gospel. O, that such encouragement might excite our brethren more generally to arise, to combine their energies, and to move forward in so good a cause.

Yours, &c.

F. W. E.

THE GLORY AND IMPORTANCE OF THE GOSPEL

A Sermon, with this title, has been put into our hands, which was delivered by appointment, before the New-Jersey Baptist Association, convened at New-Mills, September 7, 1825. By the Rev. JOSEPH MAYLIN, of Philadelphia. It is a very sensible and pertinent discourse, and may be read with much profit. The style is sufficiently plain and clear, and is rich, to an excellence, with pious thought. The Author's text is in 2 Tim. iv. 5, 6, and is illustrated and enforced with considerable ability.

The subjoined extract is from that part of the discourse in which the preacher is urging the importance of a minister's fidelity—"make full proof of thy ministry."

"Hundreds of ministers have been ruined by indulging a thirst for the character of the *great man*, while they have neglected the far superior character of the good evangelist in doing the work connected therewith. Happy will it be for us, if, like Barnabas, we are full of faith in that Saviour, whom it is our employment to proclaim. In making full proof of our ministry, it becomes necessary to guard against indulging a spirit of curious speculation, or a love of novelty, in illustrating passages of Scripture. This often renders preaching rather an entertainment, than a benefit to the soul.—We are commanded to feed the Church of God—not their fancies or imaginations—not merely their understandings, but their renewed minds. The doctrine of Christ crucified, is full of the wisdom of God, and will furnish materials for our education;—here we may dig deep in our researches. But if this subject has no charms to interest us, what are we to do in heaven, where it is the darling theme? The Apostle did not direct the Ephesian elders to feed men's fancies, (Acts xx. 28) and still less their prejudices; but then spiritual desires: and this is accomplished only by administering to them the words of truth and soberness. If our making full proof of our ministry, be such as God approves, and if we study to approve ourselves to him, it will lead the people to admire our Saviour, rather than us, and render him the topic of their conversation. Paul says to Timothy, 'Be instant in season, out of season, preach the word; and seem to think there is more danger of sloth, than of too great activity in the preacher of the Gospel. May the love of Christ constrain us, and compassion for perishing souls prevail with us, to leave no means untried to promote faith and holiness, and to bear testimony against irreligion, and false religion—to waken the careless—to undeceive the deluded—to encourage the humble, and stir up the believer to glorify God."

EXTEMPORANEOUS PRAYER.

A correspondent of the Church Register quotes the following remarks of Bisbe, on the subject of extemporaneous prayers. Cicero recommends that arguments be weighed as well as counted.

After remarking that "all long prayers, however well composed, are weakened and injured in proportion to their length," he proceeds: "And if these defects must attend a long prayer because of its length, how much more long extemporary prayer, where to the length many other disadvantages are added? For in these the people must first attend to the words,—then understand the sense,—then judge of its lawfulness, after that assent with the will,—last of all, offer it up with the affections. And what is more, all these actions, each of which require time, must be done at once, in an instant, and that very instant, or the hearers are left behind, and distanced by the volatility of the teacher. So that if he be supernaturally assisted in praying, much more must his congregation be supernaturally assisted in accompanying him; if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting; and these actions, which by nature are slow and successive, must by assistance be quickened and made instantaneous. But in praying by the precomposed forms of our Common Prayer, we are understood by us, our wills are wholly at liberty to accompany the minister in offering them up. For our attention is not engaged to hear them, nor our understanding to interpret them, nor our judgment to approve of them. Therefore, let all know, assuredly, that it

is in the prayers of our church that we are enabled to pray with the Spirit; why? because we are assured before hand that in these we pray with the understanding also."

A RELIC OF ANTIQUITY.

The following version of the 78th Psalm, is sung at the Annual Commencement Dinner, Harvard University, Cambridge, Mass.—Each guest finds a copy of it under his plate, and before the wine is brought in, the whole company rises and unites in singing it to some majestic tune.

Hear, O my people to my law
Devout attention lend;
Let the instruction of my mouth
Deep in your hearts descend.
My tongue, by inspiration taught,
Shall parables unfold,
Dark oracles but understood,
And wondrous truths of old,
Which we from sacred registers
Of ancient times have known;
And our fathers' pious care
To us has handed down.
We will not hide them from our sons;
Our offspring shall be taught
The praises of the Lord, whose strength
Has works of wonder wrought.
For Jacob he this law ordain'd,
This league with Israel made:
With charge to him from age to age,
From age to age convey'd.
That generations yet to come
Should to their unborn heirs,
Religiously transmit the same,
And them again to theirs.

COLLEGIATE RECORD.

The Annual Commencement of the University of Pennsylvania, was held on the 26th ult. in Philadelphia.

The Degree of A. B. was conferred on eight young gentlemen.

The honorary Degree of A. M. was conferred on twenty three—the honorary Degree of M. D. on three, and the honorary Degree of D. D. on the Rev. Patrick Tarry, Bishop of Dunkirk, in Scotland, and on the Rev. Fredrick W. Geissenhainer, Pastor of the United German Lutheran Church, in New York.

The Commencement in Transylvania University, at Lexington, Ky. was held on the 12th ult.—Twenty-three candidates were admitted to the degree of A. B. and sixteen to that of A. M. The degree of LL. D. was conferred on Robert Trimble, Esq. lately appointed a Judge of the Supreme Court of the United States.

The Annual Commencement of Columbian College, New-York, was held on Tuesday the 1st inst. There were pronounced twenty-four Orations.

The Degree of A. B. was conferred on 24 young gentlemen.

The honorary Degree of A. B. was conferred on Mr. Edwin Gray.

The Degree of A. M. in course, was conferred on sixtym of the College.

The degree of Doctor of Divinity was conferred on the following gentlemen; Rev. Benjamin T. Onderdonk, and Rev. Wm. W. Phillips.

The degree of Doctor of Laws was also conferred on his Excellency De Witt Clinton, Governor of the State of New-York; Hon. Samuel Jones, Chancellor of the State; Hon. Peter Van Schaick of Columbia County.

RECORD OF ASSOCIATIONS.

The Virginia Portsmouth Association met at Mill Swamp Meeting-house, Isle-of-Wight County, Va. on the 27th of May ult. The number of members connected with this body amounts to 2438—of which 171 were added by baptism within the past year. The Circular Letter, on "the religious education of children," is well written and impressive. Subjoined is the concluding paragraph:—

"Concern for the present and eternal happiness of your children should stimulate you to bring them up for God. Do you wish them to obey you and become useful members of society? Teach them to fear the Lord. Do you wish them to escape the wrath to come?—Urge them to fly to Jesus. Remember, parents, that the early impressions made by you on your children will influence their characters and conduct to a considerable degree through life, whether they are saints or sinners. Yea, more, they may do much in forming their characters for eternity. Teach them, therefore, to revere the word and institutions of Jehovah. Warn them of the follies and dissipations of life, to which giddy and unsuspecting youth are particularly prone.—Tell them that these ways are not only the most direct and certain to destroy their property and health, but also their never dying souls.—Tell them of the superior pleasures afforded in the love and service of Christ, and pray the Holy Spirit to change the disposition of their minds, that with Moses they may "choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season."

"Should your endeavours have but little present success, do not, therefore, cease to use the means. By and by the seed may bring forth, when you shall have ceased from your labours.

Though seed lie buried long in dust,
It shan't deceive our hope.

May you at last be permitted to say, "Here am I and the children thou hast given me."

WEEKLY COMPENDIUM.

Mr. Reynolds has recently delivered three Lectures, in this City, on the subject of concentric spheres. He has been just ex pressed to us his conviction that we are on the concave surface of a hollow sphere. Dr. Mitchell, we believe, first started that

Commodore Porter has resigned his commission in the Navy of the United States; and letters from him, received in this city lately, state that he has accepted the command of the naval forces of Mexico. His pay and emoluments are said to be equal to \$24,000 per annum.

Advice from Bogota to the 10th of June, received in Philadelphia, states that Bolivar had not arrived at the time; he was still at Magdalena.

The mound erected upon the field of Waterloo, is nearly finished. It is to be 160 feet high. Some of the stones of which the pedestal is built, weigh 22,000 lbs. A colossal lion is to take his situation on the top of the pedestal.

The packet ship Florida was spoken on the 15th ult. in lat. 43° 30', lon. 33°, fourteen days from New York for Liverpool, with Mr. Gallatin on board.

The return of Mr. King, our minister to England, and his family, may now be daily expected. He had engaged his passage at Liverpool in a vessel which was to sail for New York on the first day of July.

Mr. Southey, the Poet Laureate, has been elected to Parliament for Downton.

The Theological Seminary of the Lutheran Church will be organized at Gettysburg, Adams co. Pa. on Tuesday the 5th of September next, on which day, at ten o'clock in the morning, the installation of the first professor will take place.

John S. Galaher, Esq. of Harper's Ferry, Editor of the Virginia Free Press and of the Ladies' Garland, proposes to publish a new edition of Mr. Jefferson's *Notes on Virginia*. Mr. G. G. Brewster, watch-maker, of Portsmouth, N. H. has made two pair of well proportioned Scissors, one of which weighs but one half grain, with the blades connected by a suitable size screw; and the other is of only half the size of the first.—Of the former it would require 960 to weigh one ounce, and the latter 1920!

The Oration of Mr. Webster at the late funeral solemnities in Boston, is spoken of by the papers of that city, as fully sustaining its force and loftiness the high character of his own peculiar eloquence.

A correspondent of the Virginia Central Gazette says: I sent you last week an account of a Cucumber, which is growing in a gentleman's garden in this place, which was then 46 inches long. It was measured accurately this morning, and found to have grown, in one week, 26 inches, which makes it just six feet long. The seed was sent by a gentleman in Ohio to Mr. Jefferson, who presented a few to the gentleman who has this large one in his garden. It is quite green, and will no doubt grow much longer.

The distinguished artist, Rembrandt Peale has removed to Boston, with the intention, it is stated, of making it the place of his future residence.

A young man was killed at the iron works of R. Curtis, Esq. in Belfonte, Pa. on the Fourth of July, by the bursting of a fifty-six weight, which was substituted for a swivel, and fired in celebrating the day.—A part of the metal passed directly through the young man's heart.

Upwards of 250 hogsheads of tobacco have this year been exported from ~~London~~ ^{London} to the country next year.

There are now nineteen steamboats navigating the Hudson river, exclusive of barges and tow-boats.

A Boston paper states that the attempt made in that city to raise a fund by voluntary subscription, for the aid of Mr. Jefferson, has entirely failed.

The London Morning Chronicle of the 14th June, remarks:—"The creditors of the Colombian government will, probably, have to wait a long time before they shall be able to obtain their money, it being quite impossible to raise any new loan here."

Theodore W. Clay, Esq. son of the Secretary of State, delivered an Oration at Lexington, Kentucky, on the Anniversary of American Independence.—Mr. Clay is a chaste and classical scholar, and his production is spoken of as of great merit.

In the procession at Steubenville, Ohio, on the 4th of July, the Prize Ram, Bohar, was borne on a carriage with flags with inscriptions—"I went, I saw, I conquered—Ohio against the Union."

A Fire occurred at Providence, R. I. on Tuesday night, the 29th ult. Four stores were consumed, containing cotton, oil, duck, and naval stores. Loss estimated at \$50,000.

A beautiful specimen of Amber has been found in digging the Delaware and Chesapeake Canal, and near the place were found fossil bones, &c.

Mr. Browne, of New York, has just finished a most striking likeness of the venerable Charles Carroll.

The Jefferson committee at Richmond, have resolved "to return his subscription, to any subscriber who may think he has a right to re-claim it, & I wish to exercise that right."

It has been estimated that about 50 persons were killed in the United States by the careless firing of cannon, on the last 4th of July.

Isaac Shelby, a soldier of two wars, and the first Governor of Kentucky, died on the 18th of July.

A Boston paper says the late President Adams was a member of Brattle-street Church. When the present house was finished in 1774, he chose a pew; but the Committee sent him word, that the sight of the pulpit from that it was obstructed by a large pillar intervened—and perhaps he would select another. He returned this laconic answer; "Gentlemen, I thank you for your suggestion, but remember that *faith cometh by hearing*."

To look back to antiquity is one thing—to go back to it is another. If we look backwards to antiquity, it should be as those that are winnows race—to press forward the faster, and leave the beaten path further behind.

The following tea was drunk on the last 4th of July:—

Union.—Among theates—their strength and glory. Between Church and State—disastrous. Among Christian Ministers and all Christian denominations—precious as the ointment on the head of Aaron, and pleasant as the dew of Hermon.

Solomon Southwick, Esq. has just issued a semi weekly journal from the Albany press, entitled "The National Observer."

In the morning this that thou has to do? at night, ask thyself if thou hast done? further behind?

They who talk degradingly of women have not sufficient taste to relish their excellencies, or purity enough to deserve their acquaintance.

Human society resembles an arch stone; all would fall if one did not support another.

Mr. Owen has expressed the opinion that his Declaration of Mental Independence on the 4th ult. has forever given a death-blow to all the superstitions of the earth. How awfully moonstruck must be this man-machine!

Mr. Owen says that all the evils experienced in this world, arise from Religion and Marriage.

The Editor of the National Gazette says that Mr. Owen is an Atheist, and from some irreverent expressions in his late Declaration, we think it not improbable. "The fool hath said in his heart there is no God."

Mrs. Randolph, the widowed daughter of Thomas Jefferson, has 11 children.

The cradle is large enough for the child; but the world cannot satisfy the man.

FINANCIAL.

COLUMBIAN COLLEGE.

Extract from the Report of the Committee on the financial concerns of the Columbian College, made and accepted, August 5, 1826.

The Committee, on the financial concerns of the Columbian College, Report:

"That, immediately after their appointment, they gave written instructions to Mr. Samuel Smoot, who had been left by Mr. Luther Rice, the late Treasurer, with the approbation of the Board, in charge of the books and papers, and who, it appears, had been for some time engaged in arranging them. These instructions were carefully drawn in such form as was calculated, in the opinion of the Committee, to obtain full and precise statements of the annual receipts and expenditures of the College, from its institution to the present time. Mr. Elton Galusha having been subsequently appointed Treasurer, his co-operation was requested.

"In virtue of these instructions, sundry statements, drawn out by Mr. Smoot, have been received, after having been previously examined by Mr. Galusha, whose full aid was given to the inquiry. These statements embrace a general account between Luther Rice, as Treasurer, and the College; and various statements, exhibiting in detail the several classes of receipts and expenditures. It is represented that they have been compiled with care. But, however faithfully they may give a view of these objects as compiled from the materials in the possession of Mr. Smoot, it is proper to state that the books of Mr. Rice do not appear to have been kept with regularity, or in due form; that transactions of a separate and distinct nature have been frequently blended; that entries are informally made, and sometimes only on detached papers; and that it does not appear that any settlement whatever, of the Treasurer's Accounts, has been heretofore made. The statements, moreover, do not, as requested by the Committee, generally exhibit the precise dates of the transactions, or the annual amounts. It follows, from these circumstances, that supposing the statements rendered to have been drawn up with the utmost care, they may, nevertheless, present but an imperfect view of the monied concerns of the College.

"The Committee would, under these circumstances, have delayed making a Report, and have endeavoured to obtain the materials for making one more conformable to their original instructions; but finding that this would involve considerable labour, and be a work of time, they have, under the exigencies of the Institution, considered it most advisable to offer, at this time, a Report, which, in its outlines, is probably correct.

"However incorrect or imperfect some of the items may be, it is probable that those which involve the debts due by the College are correctly stated, as it is presumed that the creditors would not fail to have preferred their claims before this day. These debts consist of—

Sum due the Banks	-	\$38,017 67
Lyans by individuals	-	30,755 00
Notes due to individuals	-	13,124 21
Bills presented	-	6,533 91
Salaries of the Faculty	-	1,823 89
Interest due on these debts, estimated at	-	4,461 00

\$94,716 28

"Towards the reduction of this debt, the following funds may avail:—

From Bank Stock, valued at	\$17,460 00
\$8,995 due by students,	7,000 00
computed clear receipts</td	

ISSUES

MISSING

NOT

AVAILABLE